sympathy is, to a considerable extent, lacking in the congregations. Also, that there exists a spiritual want of something superior to any present possession. The church to which I am attached is most pitiably enfeebled by its respectability. The church I attend is a most painful exemplar. "See how these Christians love one another," probably has never been applied to it. The English Church Union cannot read such distressing apathy as this. Lavish money expenditure and ornate concert services have altogether failed to evangelise the people; and there remains to us nothing but desolate deadness, and church darkness, such as can be felt, and is felt.—T. A. B. *in Liverpool Daily Post.*

UTAH NEWS.

From the *Deseret News:*—

BLOSSOMING.—(March 23rd)—Many of the apricot trees in the bench orchards are out in bloom. Should a sharp frost ensue after the present fine spell, it willl be apt to play havoc with the prospects for a good crop of that fruit.

BEAUTIFYING.—Dr. Crockwell writes from Springville, that the surroundings of the spacious meeting-house of that place are being beautified under the direction of Bishop Bringhurst. The ground has been nicely graded, several rows of shade trees planted, neat, trim gravel walks constructed with borders of rosebushes and other shrubbery and flowers. It was also intended to set out, as soon as practicable, several rows of evergreens, such as firs, pines and balsams.

DEDICATION SERVICES.—On Saturday afternoon, March 23rd, the Board of Directors of the Deseret Tanning and Manufacturing Company met at the new Tannery building in the 19th Ward. President John Taylor, Presiding Bishop Edward Hunter, his Counselor L. W. Hardy, and Hon. William Jennings were also present. The object of the meeting was to dedicate the building, etc., in accordance with the custom among Latter-day Saints, on such occasions. The dedicatory prayer was offered by President John Taylor. The tannery is now running, the machinery being all in excellent trim and some of the product of the establishment will be upon the market at the earliest practicable date.

LITTLE COLORADO COUNTRY.—There is said to be a pretty good country in Arizona, about forty miles west of Little Colorado and of the present settlements on it. It is well timbered and has some peculiar features. Everything indicates that, ages ago, the country was subject to volcanic upheavals and eruptions. In places cracks or fissures are met with probably not more than six feet in width, but so deep that a person dropping a pebble over the brink cannot hear the sound of it sinking upon the bottom. About the only drawback, so far as settlement is concerned, is the comparative scarcity of water. However, where the Latter-day Saints locate it is a noticeable feature that the water supply almost invariably increases.

MULBERRY TREES.—The results of continual agitation of any important question bearing upon the public weal are shown in the matter of silk raising. A persistent and laudable effort has been made to keep before the people of this Territory the necessity of encouraging and engaging in this branch of industry. The fruits of the labors of years are being manifested now. Mulberry trees are being abundantly planted in various parts of the Territory, and many are going into the silk-raising business. Mr. Daniel Graves, of Provo, is now in this city, his errand being to purchase, for Ladies' Relief Societies and private persons in Utah County, 2,000 mulberry trees, which he will obtain from Forest Farm.

Ah, Challis, old fellow, saw a good thing in your paper yesterday. Challis? Challis? Am glad you were pleased. What was it?" "A pound of cheese," was the reply.

A place for everything, and everything in its place," as the old woman said when she stowed the broom, bellows, balls of yarn, two doll-babies, curry-comb, three cats, shoe brushes, and a gridiron into an old oven.

A Chicago boy who is addicted to going to the theatre to see the heavy drama, called his father to supper the other day by bawling out: "What, oh, there, base craven! Come hither to thy vesperian hash." And when that father and that son came together, it sounded as if the belt had slipped off a twenty-foot fly-wheel.

POETRY.

"OLD TIMES."

There's a beautiful song on the slumbrous air,
That drifts through the valley of dreams;
It comes from a clime where the roses were,
And a tuneful heart and bright brown hair
That waved in the morning beams.

Soft eyes of azure and eyes of brown,
And snow-white foreheads are there,
A glimmering cross and a glittering crown,
A thorny bed and a couch of down,
Lost hopes and leaflets of prayer.

A breath of spring in the breezy woods,
Sweet wafts from the quivering pines—
Blue violet eyes beneath green hoods,
A bubble of brooklets—a scent of buds,
Bird warblers and clambering vines.

A rosy wreath and a dimpled hand,
A ring and a slighted vow,
Three golden links of a broken band,
A tiny track on the snow-white sand,
A tear and a sinless brow.

There's a tincture of grief in the beautiful song
That sobs on the slumbrous air,
And loneliness felt in the festive throng,
Sinks down on the soul as it trembles along
From a clime where the roses were.

We heard it first at the dawn of day,
And it mingled with matin chimes,
But years have distanced the beautiful lay,
And its melody floweth from far away,
And we call it now—Old Times.

DIED.

McKellar.—At Glasgow, Scotland, March 31st, after a short illness, Margaret Bolton McKellar, aged 46 years, in full faith of the Gospel.—Utah papers please copy.

Weatherspoon.—At Glasgow, Scotland, April 1st, of bronchitis, Margaret Weatherspoon, in full faith of the Gospel.—Utah papers please copy.

Harding.—At Market Drayton, Shropshire, April——, after a lingering illness, Elder Charles Harding, late of Birmingham, aged 47 years. He was a native of Wolverhampton, and brother-in-law to Oliver J. Walsh, Esq. of that place. Elder Harding died in full faith of the Gospel, well respected by all who knew him.—Utah papers please copy.

Challis.—At Northampton, April 4th, of bronchitis, aged 1 year and 5 weeks, Francis C. S., son of James and Ann Challis.

Park.—In Salt Lake City, March 12th, of fits, William Park, aged 51 years. Deceased was born at Greenock, Scotland; baptized in London in 1852; emigrated to Utah in 1868.—"News."

Chugg.—At Harrisville Ward, Weber County, U. T., March 20th, of diptheria, Cornelius, son of John and Hannah Chugg, aged 8 months. Also, of the same disease, March 22nd, John Samuel, son of John and Hannah Chugg, aged 2 years and 8 months.—"News."

Terry.—In the 10th Ward, Salt Lake City, March 23rd, Henry Terry, aged 75 years.—"News."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah* liv, 17.

No. 17, Vol. XL. Monday, April 29, 1878. Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

MORMONDOM AROUSED BY THE PASSAGE OF THE CULLOM BILL. THE BROTHERHOOD AND SISTERHOOD ON THE EVE OF A CONSTITUTIONAL REVOLUTION. PRESIDENT GRANT AND PRESIDENT BRIGHAM YOUNG MOVING THEIR FORCES FROM BEHIND.

(By Edward W. Tullidge.)

It is declared that the power of the Legislature of this Territory "shall extend to all rightful subjects of legislation, consistent with the constitution of the United States and the provisions of the Organic Act; and the right of suffrage and holding office shall be exercised by citizens of the United States," including those recognized as citizens by the treaty with the Republic of Mexico, concluded February 2d, 1848. This compact or agreement we have preserved inviolate on our part, and we respectfully submit that it is not in the power of any legislature or congress, legally and constitutionally, to abrogate and annul such an agreement as the organic law, which this bill proposes to do, without the consent of both parties. Our property, lands, and buildings, private and public, are to be confiscated; our rights of citizenship destroyed; our men and women subjected to excessive pains and penalties, because we believe in and practice a principle taught by the Bible, commanded by divine revelation to us, and sustained by the Christian monarchies of Great Britain and France among millions of their subjects in their Territories of India and Algeria.

We earnestly, we solemnly appeal to you not to permit this iniquitous, unjustly discriminating, and anti-republican measure to become law, and that, too, in violation of the constitution, by which one hundred and fifty thousand industrious, peaceable, and orderly persons will be driven to the desperate necessity of disobeying Almighty God, the Governor of the Universe, or of subjecting themselves to the pains and penalties of this Act, which would be worse than death.

We beseech of you, gentlemen, do not, by the passage of harsh and despotic measures, drive an inoffen-

sive, God-fearing, and loyal people to desperation.

We have suffered, God knows how much, in years past, for our religion. We fled to the mountain wilds to escape the ruthless hand of persecution; and shall it be said now that our Government, which ought to foster and protect us, designs to repeat, in the most aggravated form, the miseries we have been called upon to pass through before.

What evidence can we give you that plural marriage is a part of our religion, other than what we have done by our public teaching and publishing for years past? If your honorable bodies are not satisfied with what we now present, and what we have previously published to the world, we beseech you, in the name of our common country and those sacred principles bequeathed unto us by our revolutionary fathers, in the name of humanity, and in the name of Almighty God, before making this act a law, to send to this Territory a commission clothed with the necessary authority to take evidence and make a thorough and exhaustive investigation into the subject, and obtain evidence concerning the belief and workings of our religious system, from its friends, instead of its enemies.

The memorial, which was duly signed and attested, along with a set of resolutions more distinctly emphasizing the sentiment of the people upon some of its cardinal points, was promptly forwarded to Washington.

Just previous to this a series of mass-meetings had been held throughout the Territory, by the "Mormon" women, at which it was affirmed, with great earnestness, their belief in, and determination to maintain, the institutions of the Church.

The Puritan aspect of those meetings would have been a rare treat to any historical spectator. They would have reminded him of the times when the God-fearing men of England defended their religious and political rights under such leaders as Cromwell, Hampden, Sir John Elliot and Sir Harry Vane, and were inspired by the republican pen of the divine Milton; nor would he have forgotten that one of Milton's most powerful writings is his defence of polygamous marriages, based upon the Hebrew covenants and examples.

This united action of the brotherhood and sisterhood created a sentiment which finally culminated in the overthrow of the Cullom Bill.

In the meantime Dr. Newman had been blowing his bubble on "Mormon" polygamy. The great speech of Delegate Hooper on the Cullom Bill had embodied, for the edification of Congress, quite an elaborate biblical review and defence of the "peculiar institution." This provoked the evangelical ire of the chaplain of the Senate, and in turn he discoursed eloquently on the subject of "Mormon" polygamy, to the admiration of his aristocratic constituency of the Metropolitan church.

The Saints in Zion were much amused at the scene in Washington, and decidedly pleased that their institutions should at length be theologically glorified in "high places." Like Napoleon the Great, they think that "noise is better than monuments." Dr. Newman was making noise for them on polygamy. So with mischievous tact Mr. Edward Sloan, acting editor of the *Salt Lake Daily Telegraph*, suggested that the chaplain of the Senate should discuss the subject in the Mormon Tabernacle, it being out of place in Washington. The Dr. affected to regard this as a challenge from Brigham Young. It was a crowning opportunity. To discuss polygamy with the man who had made so much noise in the age—discuss it, too, in the Tabernacle before ten thousand Mormons, was to trumpet his own name into an extraordinary notoriety!

Newman "accepted the challenge," and publicly announced his purpose of visiting Utah to discuss with Brigham Young the sensational subject of polygamy. On their side the Apostles humored the delusion of the reverend champion, and though the challenge was a transparent hoax, they were quite ready to give the chaplain of the Senate a taste of their apostolic steel. In the event of the polygamic tournament, Orson Pratt was universally chosen by the Mormons as their cham-

pion. Soon the Paul of Mormondom and General Grant's pastor were engaged in a preliminary encounter through the columns of the *New York Herald*.

The coming discussion in Zion created a "great noise." In some sort of sense it was a national event. There was just that novelty in it too that the public taste so dearly relishes. The American people were prepared for a treat, and the Dr. was duly "billed," and "illustrated" for the occasion. However, to the last moment of his leaving Washington, he affected to believe that he was going up to the stronghold of Mormondom to discuss with Brigham Young.

Dr. Newman's expectation of a personal discussion with Brigham Young was as absurd as it was presumptuous. As well might that mediocre priest have journeyed to Rome in the expectation of discussing Catholicism with the Pope.

Early in August, 1870, Newman made his advent in Salt Lake City, accompanied by the Rev. Dr. Sunderland, and immediately opened correspondence with Brigham Young. Much to the Rev. Newman's discomfiture, he found that President Young disclaimed the challenge. A lengthy correspondence then ensued; Dr. Newman persistently endeavoring to bring President Young into the arena, but he as persistently referring him to some one of the Apostles; the result being that the reverend ambassador finally condescended to measure swords with Apostle Orson Pratt.

The grand discussion duly came off in the great tabernacle in the presence of thousands. Each day's apostolic fight was glorified with a verbatim report in the *New York Herald*, and every leading paper in the country devoted its columns to a daily synopsis of the arguments. Never before, in the whole Christian era, had polygamy been so elaborately and ably discussed between two divines, and certainly never was a religious debate so extensively published and read. Millions of readers followed the arguments of Dr. Newman and Orson Pratt, and it is safe to estimate that quite two-thirds of them yielded the palm to the Mormon Apostle.

It may have been that Dr. Newman was conscious of his defeat, or at least sensible of public opinion, for the judicial crusade which immediately followed under Judge McKean, against Brigham Young and polygamic theocracy, appeared very much like Newman's revenge. Grant stood by McKean in the very face of the Supreme Court, and Newman stood by and counseled Grant. Indeed, it is only simple justice to McKean to hold that the President of the United States and his pastor were largely responsible for the outrageous judicial proceedings recorded in the following chapter.

[TO BE CONTINUED.]

LEAVES FROM THE LIFE OF A MAN.

BY A "MORMON" ELDER.

—o—

There is a wonderful sameness in mankind, notwithstanding their endless diversity; general unity preserves sacred the individuality, and it is in details of experience that very often may be found all the elements of romance. Even common place lives glow at times under the fires of circumstance, and things apparently trivial become the starting points of new direction. Many a life has received its color from the momentary iridescence of association, reading, speech and thought, and the new departure has become rich in precious fruit.

Many of these contingencies appear so very simple, so unimportant in themselves, that future reflection alone discovers their "unknown quantity," their supreme power. Many things which to slight observation might seem to belong to the "chapter of accidents," are in reality the working of a

divine purpose, the overruling of divine care, or like the guide-post, pointing out the paths of destiny. Many, under these considerations, realize the poet's grand and truthful conception—

"There's a divinity that shapes our ends,
Rough-hew them as we will."

And where faith exists, the saying of Jesus is best endorsed, "Even the very hairs of your head are all numbered." This minutiæ of Providence—its far-reaching care, is exemplified by another, who said, "There is a special Providence in the fall of a sparrow." These thoughts may be considered to belong to an ideal region—to be a species of poetic sentiment, but the common experience of after life in man is to say, "Oh Lord, I know that the way of man is not in himself, it is not in man to direct his steps." (Jer. x, 23.)

This recognition and faith in God is not confined to class, nor is it alone applicable to men who from obscurity have been raised to eminence, as no doubt all these special exhibitions of greatness or genius are among the foreordained or special interferences of eternal rules, but to lowly lives, occasionally, are the manifestations just as clear and palpable as when apparently greater issues are involved; the Lord may raise up a Pharoah that his "power may be shown forth in him," he may tell of Cyrus, "He is my shepherd, and shall perform all my pleasure," he may say of his Prophets, "I have sent them unto you," and of Jesus, "This is my Beloved Son, hear ye him." These have been among His great instruments, yet they have not prevented the taking of "the weak things of the world to confound the mighty, and things which are not to bring to nought things which are."

Grand lessons may be learned from great examples, yet their overshadowing place in history, their immense influence over ages and races, are calculated almost to startle and bewilder the pigmies of the earth, of whom but few can say—

"Lives of great men all remind us,
We may make *our* lives sublime,
And departing leave behind us,
Footprints on the sands of time."

Again, it is not impossible that these illustrious characters are rather calculated to exert a depressing influence upon those of humbler position; the pedestal which history has created for its men of renown may place them (in others) beyond the feeling of sympathy which belongs more especially to a sense of equality; the masses are more likely to enter into the fears and failures, the struggles and trials, the temptations and difficulties, which are more familiar to their class experience; this is how they have often made heroes of those who have sprung from their own ranks by virtue of sheer industry and patience to honorable position among men; these can generally reach the popular heart, they understand its pulsation, in unison they quiver, and appeals are made to those so placed, which would never be addressed to those who are to "the royal purple" born.

The religious life of a nation exercises a wonderful power over its destiny; the religious life of an individual is a touchstone of character; men whose religious sentiment is active, whose religious course is swayed by intelligence, are a power in the land; when belief is decided, it reflects itself in life; a man devoid of belief, who is not sustained by religious fervor, is a fragment among his fellows; earnest faith, even when erroneous, makes itself felt, much more when it is based upon a sure fonndation. Henry Ward Beecher once said in the hearing of the writer, "It is not only important that a man shall believe, it is important that a man shall believe *aright*." The popular preacher realized that all faith, especially religious faith, was a recognizedly important element of both individuals and society.

Religious opinions and theories are very often the result of accident (so to speak); men are allied to organizations without personal volition; early associations, family connections, sentimental considerations, fashion, etc., far more often determine a man's religious profession, than personal reflection, conviction, research, or deliberate choice; but few belong to any organization of a religious character because of the preponderating amount of truth it may carry, but few because of deep seated satisfaction with its

harmonions parallels to Scripture lines, so that although it is said "the Bible and the Bible alone is the religion of Protestants," they are "few and far between" who ever question its prayer books, its catechisms, its creeds, its ordinances, its authority, or its churches, as to their harmony with that book; a man's father, a woman's mother, or dear friend, belonged hither or thither; "if this was good enough for them, it is certainly good enough for me," is a conclusion to be met with every hour and in almost every house; tradition, habit, custom, interest, are the foundation of the religious life of thousands; yet how many boast of their intelligence, of their self-decision, of their thought, mental independence, and general originality.

Now I have in my mind a history which varies from this common run, and yet it is a counterpart of thousands in a church "which is everywhere spoken against." The subject of our sketch was born—well, a little Roman village in the North of England, un-noted for anything save its antiquity, and its isolation from all the activities of modern life, can claim what little honor it may bring. As to the time, that is immaterial, and would add no interest to our recital. Parents, oh yes, who has not? good, truthful, religious, but beyond the sleepy neighborhood almost unknown; however, both have followed their ancestors, and rest beneath the shadow of the church tower in an adjoining town. First recollections centre around a pleasant home nevertheless, and early childhood—its peaceful spirit, are beautiful pictures of memory, as it looks back now from the dust of experience, lingeringly and lovingly on many a sacred scene and Sabbath long since passed away. The early morning preparation for the Sabbath school, the pleasant teachers, the active, kindly superintendent, the *great* efforts and long considered wonderful success, when from the anniversary platform the applause of a supposed *monstre* congregation would tell the task "well done;" the fatherly greeting, the motherly pride, the friendly compliment, are all as vivid as in the days gone by; nor is yet forgotten the unctious sermons of those early Methodists, interspersed occasionally with visits of the great lights, such as "Billy Dawson," Robert Newton, John Rattenbury, and others; these were the "Red-letter days," when from far and near a rural population gathered to hear the champions—the giants of the ministerial field.

[TO BE CONTINUED.]

DEATH TO THE DEFILER.

The law is lamentably lame in its penalties for seducers and brutal libertines. We doubt very much if a jury could be fairly empaneled in the United States, which would convict of murder the near relative or lawful protector of an outraged female for killing the violator of her person. Still the law does not protect the avenger nor provide adequate punishment for the offender. Occasionally we hear of a husband, brother or father, who takes the law into his own hands and constitutes himself the judge and executioner of the destroyer of his family honor. Public sentiment sustains him, but he becomes a law-breaker, and if the law were to take its due course he would quickly follow the object of his vengeance into the world beyond.

There is a radical error in our criminal code in regard to this class of offences against the person. No private citizen should be compelled, in vindication of his honor, to perform any unlawful act, or to do that which ought to be performed by a duly appointed officer of the law. Forcible violation of female chastity ought to be numbered among capital crimes, and seduction ranked in close order to it in the criminal catalogue.

We have been led to these remarks by an occurrence which transpired in South Carolina but very lately. A young girl sixteen years of age, named Sallie Wood, was committed to jail for killing Samuel Henry, about twenty miles from Columbia. She had been away from home and on her

return found Henry, who was a married man and the father of three children, awaiting her arrival. As he wished to speak with her she invited him into the house, where he seized her and attempted by violence to indecently assault her. Breaking from his grasp, she obtained a pistol from an adjoining room, fired at his breast and killed him instantly. She was committed to prison, but being brought before the State court at Columbia, on *habeas corpus*, was admitted to bail in $1,000 and released.

In all probability Miss Wood will obtain the same verdict from the jury on her trial as is already accorded by the popular vote. Henry was a villain who deserved the sudden and violent death which he received from her hands. And before God and man Miss Wood will be honored instead of condemned for taking this human life in defence of her virtue, which to every proper minded maiden is of more value than life. But suppose Henry had succeeded in accomplishing his design, and his case had been adjudicated in a criminal court. If conviction had followed, a few years' imprisonment, at the utmost, would be the legal penalty imposed. It is acknowledged that for his bestial attempt he was worthy of death; but if he had effectually perpetrated the crime, the law would have imposed no greater punishment than if he had broken into a house or committed some other offence against property.

This to us is all wrong. The severest punishment should be meted out to the villains of the Henry stamp, and until the law on this point is changed, we may expect to hear of homicides committed in defiance of the law by the protectors of outraged women. Indeed we think that a few instances of this character would have a wholesome effect upon some lawless libertines in these regions, whose chief pastime is to prey on feminine virtue, and to lead unsuspecting and innocent girls from the strait path of honor into the broad highway of shame and infamy. Death to the defiler should be the law of the land, and if swift vengeance were to overtake the scoundrelly seducer, the fair fame of many a family that is now smirched and tainted would have been saved from ignominy, sorrow and disgrace.

EXCOMMUNICATION.

In a revelation, given May, 1831, the Lord says: "Woe unto them who are cut off my Church, for the same are overcome of the world; wherefore let every man beware lest he do that which is not in truth and righteousness before me." (Doc. and Cov., new edition, p. 184.)

Every healthy, living body eliminates from its organism effete matter and particles which are obnoxious or injurious to it. When this process of enjectment is not effected, the body is in an unhealthy condition, and must remain so until the natural work of purification is renewed.

The Church, as a living organization, is, in many respects, analogous to the human system. Each part of the body must be in harmony with the other parts, and that which is not in accord and cannot be brought into affinity with it must be ejected, or the whole will become diseased. The form must be animated by a living spirit, or, no matter how symmetrically it may be arranged, it will be nothing but a carcase. Vitality must flow to every atom incorporated therein, and if any particle becomes callous or dead and does not fall away of its own inadhesion, it must be exorcised or the body will suffer injury. On the other hand, no vitalized portion of the organism can be cut off without affecting the whole. Suffering and perhaps material harm may be the consequence. Such severance is mutilation, not elimination. Portions of the body may become temporally paralyzed, or so conditioned that the general circulation is impaired and a numbness supervene that may be mistaken for death. Medical, not surgical, treatment is then required, and the physican who can restore the parts to healthy action is worth far

more, under such circumstances, than the surgeon whose remedy is comprehended in the knife, the saw, and the scalpel.

Excommunication from the true Church of Christ is a very serious matter. It is spiritual death to those who are rightfully cut off, and condemnation to those who willfully exercise the power of excision wrongfully. The caution given in the quotation we have made above has evidently a two fold application. First, those who practice anything contrary to truth and righteousness must beware, for except they repent they will be cut off. As shown in the Savior's parable of the vine: "If a man abide not in me, he is cast forth as a branch and is withered, and men gather them, and cast them in the fire and they are burned." The tree must be pruned of its dead branches and they are thenceforth only fit for destruction; but they are in the Master's hands to do with as seemeth Him good, the laborers in the garden or vineyard have nothing further to do with them when they are cast out.

Second, those who are entrusted with power to excommunicate must act in truth and righteousness in their official duties. They are not authorized to cut off any live limb, or any inactive particle of the body which may be warmed or quickened or encouraged into life. Sin and transgression, or positive discord with the system, must exist before excommunication is justifiable. Woe unto those who are cut off the Church! And woe unto them who cut men or women off the Church for private pique, or to exercise undue dominion, or for any reason not prompted by truth and righteousness! All the acts of men, official or otherwise, will be reviewed and passed upon in the Great Day. Well may the caution embodied above be given to both offending member and executive officer. It is better to save than to destroy. There is more glory in winning the erring to repentance than in severing the last thread that holds them to the arteries of life.

But the work of excommunication is necessary, if disagreeable. The wicked and corrupt, the stubborn and rebellious who love strife and hate harmony, the slanderer of the good, the promulgator of heresy who will not desist, all who work iniquity must be disfellowshipped by the Saints, or the Church will not flourish under the favor of God. And when it becomes a duty to cast out the evildoer, it should be done without hesitation or compunction and accomplished by common consent.

The Church is so organized that no one need submit to or suffer the consequences of improper excommunication. If one of the weakest of those who are called Saints is cut off unlawfully, easy redress is provided, and those who do not avail themselves of the means of restoration cannot reasonably complain if they suffer the consequences of their own supineness. Appeals are allowed in all cases tried before a Bishop's Court to the High Council of the Stake in which the trial took place. No fees are charged nor expenses incurred by the appellant. The Council is composed of men of character, sustained by the vote of the people in their position and presided over by the Presidency of the Stake. These councils are probably the most equitable, inexpensive, patient and impartial tribunals in the world. And should any of their decisions be given in unrighteousness an appeal is provided from their verdicts, as may be seen by reference to the Doctrine and Covenants. Thus the transgressor, or the excommunicant who complains at being dealt with, is left without excuse, and darkness of mind, atrophy of the spirit, and ultimate exclusion from the presence of the Fountain of Eternal Life, will be the consequence of being cut off. There is no need for any member of this Church incurring these penalties. Sin, and sin only, is the cause of real disfellowship. Where that abounds in any Branch of the Church the fruits of the Gospel will not appear, and therefore the work of purification must go on, but it must be conducted in wisdom, patience, brotherly kindness and charity. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth, that it may bring forth more fruit." So said He who "spake as never man spake."—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 29, 1878.

THE HOLY SPIRIT OF GOD.

[SECOND PAPER.]

AMONG the vast multitude of the Latter-day Saints who have received of the Holy Spirit, and been made partakers of its intelligence in regard to so-called religious or spiritual things, there may be some few who have not realized that this Spirit can be of value in other directions—that in temporal things, in the daily avocations of life it can be an instructor, a guide, a revelator, and a friend; yet it may seem reasonable that that which "searcheth all things, even the deep things of God," surely can direct in every minutiæ of life, where such direction is sought or may be thought desirable. It may be, however, that when men engage in that which is questionable, they are in no way anxious for its monitions, they do not desire when selfish interests are entertained, that these shall stand its silent yet sure rebuke; and as a consequence, men even among the Saints who are thus guilty of questionable habits, and engaged in questionable pursuits or business, soon lose the Spirit, and if they bend the knee at all, they are very, very moderate in their asking for that Spirit which, if given, would condemn unreservedly their mode of life.

When you find men and women who are drunkards, who are untruthful, who will steal, who are adulterers, who are covenant breakers, who are quarrelsome, contentious, and disobedient, you may be sure they are not continually seeking for, and in the enjoyment of the Spirit of God; when you find men engaged in the manufacture and sale of liquor, of that which demoralizes and is forbidden by the Spirit of the Gospel; when you find men so far lost in speculation or trade, as to "get all they can" without regard to any principles of fairness or rectitude; when you find men willing to engage in any pursuit which throws their time, their associations, their business dealings mainly with those who are in decided opposition to their religious faith and spirit; be assured that all such have mistaken the shadow for the substance, and the ideal for the real; when you find those whose life is devoted to frivolity, to fashion, to the pursuit of pleasure or amusement, they are not very anxious for the things of eternity, or even the honest and legitimate blessings of the Gospel which belong to and can be enjoyed on earth.

No matter how long these characters may have been in the Church, or how closely they may have been in friendship with the early Elders; no matter how interwoven or knitted by social ties or relationship to faithful men, they will lose influence, position, and standing in the Church of Jesus Christ; its Spirit grieved, will depart from them, and the spirit of the world, of vanity, of social prestige and position, of love for the good things of life, will claim a triumph and secure their overthrow; "the lust of the flesh, the lust of the eye, and the pride of life," will be their trinity; self, will be their god well worshipped, and popular applause—the incense wafted by the thurifers of evil—will stupify and destroy its willing victim in its time.

Now the essential genius of the Gospel, its practical idea from the beginning of this Dispensation, has been that temporal interests can be advantageously directed by the Spirit; and from this same beginning men have been ordained to act in the management of temporal things; the calling of a "Bishop" is of this character, he is the father of the people, and with fatherly instincts he seeks to secure bread for his family, directing men's energies and their labor, counselling in the ways and means of life; and he is the best Bishop who with master grasp and statesman's talent, creates, encourages, directs the industry of his charge so as to best subserve the issue of self-sustenance in the individual and local independence in the aggregate; and one who in his official capacity enjoys the spirit of his ordination, will be a friend and benefactor to his people, he will be to them a savior, they will sustain him by their prayers and faith, and increasing exigencies will always be met by the increased spirit.

If a Bishop can be thus aided in temporal things by virtue of his ordination and the possession of the Spirit, men whose calling is more limited can also be aided. We are told in the old Scriptures that "The Lord spake unto Moses, saying, I have called by name Bezaleel, and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship; I have given with him Aholiab, and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee" (Exodus xxxi, 1—4.) See also verse 7 to 11, where all the details of the tabernacle were to be the product of the inspiration of this Spirit. In architecture and mechanism the Spirit of the Lord aided the faculties, enlarging and informing them, as was done in regard to the building of the Temple of Solomon. That also which was necessary in Solomon's time, was found to be indispensable in our age. The Prophet Joseph and his successors, in building Temples, have needed and received this inspiration, so that these buildings might be applicable for their intended purpose.

But it may be said that this inspiration was only for sacred purposes, and is no criterion for secular things; yet in this gathering dispensation, in the building of the Zion of God and the establishment of his kingdom upon the earth, who shall presume to divide sacred things from secular, things temporal from things spiritual? Who shall determine where inspiration and revelation shall commence, and where its limits shall be circumscribed or cease? If Professor Morse was able to acknowledge inspirational energy in the realms of

science, in the discovery of the electric current, it should require no stretch of faith on the part of the Latter-day Saints to acknowledge His hand in the bringing in again of Zion; there may be those, however, who can admit this necessity in regard to Zion, who think that her institutions should be of divine origin, and her affairs under divine direction, in this they can see the fulfillment of the prophecies, but that in Babylon under a different rule, under the power of tradition, custom, circumstance, it is not so imperative nor even desirable; yet, that this is a mistake may be easily discovered. Are there no perplexities then in Babylon? Is every wish gratified? Are there no unfulfilled desires? Can men really accomplish all that they wish in regard to gathering? or are they not beset by difficulty? are they not continually the subjects of disappointment? do not their plans fail? is not their intelligence and experience at fault in this as in many other things?

The fact is, we are, if faithful, entitled to the directing influences of this Spirit, whenever we realize a need; in all times of doubt and of danger, when bewildered by the combinations of life, when depressed by circumstances or bowed down by sorrow, the Lord by his Spirit is "a very present help in every time of trouble;" we have from it light in darkness, wisdom in our ignorance, comfort in affliction, strength in the time of weakness, and in every temptation there is provided for us "a way of escape." At the same time this Spirit is not intended to supersede the use of our faculties, it does not deprive us of our reason, or abrogate the power of judgment, but it honors, enlarges, ennobles the primal endowments of man, and enables him the better to fulfill obligation, responsibility, and trust. When a Bishop is ordained, it is not to make of him an automaton or a machine; when an Elder is appointed to minister to the nations, in all the multifarious duties consequent thereon, his manhood is not nullified; when our Delegate to Congress is set apart, it is not that he may forfeit any of the nobler attributes or qualities he may possess; when the Church Agent is set apart to attend to that calling, it is not that he may be the dupe of speculators and subserve private interests; when an Elder is appointed to attend to details of a mercantile nature, and blessing is sealed upon his head, it is not that he may be bought or sold as are the articles in which he deals; nor in any of these cases is moral agency intended to be placed in abeyance, but rather that that agency may be honored by the cultivation of its highest instincts and sentiments, until in all its conceptions, forces, and acts, it is willingly subject to the best impressions of the heavens; so there is no collision between theory and fact, no jar or contention between the spirit and the flesh, the latter is in honorable and harmonious subjection to the former, and the whole to that choice guest, to that glad Comforter, to that sure Revelator, to that faithful Teacher, the Holy Spirit of God!

It will be readily understood, however, that this Spirit is sensitive; it must be wooed, be encouraged, be obeyed; indifference will not chain it, disobedience will deaden it, the impurity of an unsanctified tabernacle and life will drive it far away; it will not dwell in unholy temples; it abides with the humble, with the truthful, with the faithful, with the obedient and the pure; no selfwilled, no hypocrite, no time-server, no trifler, hears its soothing music or enjoys its peaceful voice; to them in tones of rebuke alone it speaks, and to them it has been said, "My Spirit shall not always strive with man;"

but the willing, the passive, the true, shall enjoy its beneficent ministrations, they shall partake of its holy teachings and of its sanctifying influences, they are "strengthened in the inner man by His Spirit," they "grieve not the Holy Spirit of God whereby they are sealed unto the day of redemption."

When men are thus inspired, they are "diligent in business, fervent in spirit, serving the Lord," they have not of that spirit once exhibited by a brother in Zion, who said, "When it came to religion he was willing to be taught, but in business, why, business is—business;" or as others have said "they had no objection to the Priesthood in Church matters, but they wanted no interference in secular, temporal, or private concerns." This is very different to the old admonition, "In all thy ways acknowledge God and he will direct thy paths;" *i. e.* by his servants, by revelation, by his spirit, "Whatsoever is more than these cometh of evil. Wise and righteous conclusion is this, that the great fountain of intelligence and wisdom is in God, and that His minister, whose office is to lead and guide men" into all truth," is by the Gospel within reach of the obedient; that while it is good for spiritual, it is also good for so called temporal things, that nothing is too high or too insignificant, but that it can be illuminated and glorified by the processes of "The Holy Spirit of God." H. W. N.

DIED.—With many regrets we tender our sympathies to President J. F. and sister Edna L. Smith, on the early death of one of their little sons, although we doubt not that even in grief they can say—

He lit our morn, he graced our noon,
But when he died night's shadow's fell;
'Till faith illum'd the dense black cloud,
And whispering peace, said,—"All is well;"
And now, we know our warm earth-love
Will flame anew in world's above! N.

EMIGRATION.—We have waited until the last moment to give through rates for passengers in this issue of the STAR. The companies will leave on steamers May 25th and June 15th. Particulars as to expense, etc., will surely be given next week, if we receive railroad rates from New York, West.

NOTICE.—Conference will be held in Nottingham on May 12th. Some of the Utah Elders from Liverpool will be present.

Conference will be held in Leeds on the 19th of May.

STARS WANTED.—Vol. 23, 1861, No. 27. Vol. 24, 1862, Nos. 9, 46, 49. Vol. 30, 1868, No. 40, as soon as possible.

RELEASES AND APPOINTMENTS.—Elder F. A. Jennings, at his own request, is released from the duties of his mission.

Elder Thos. Judd, Prest. of the Birmingham Conference, is released to return May 25th, he will be succeeded in the Presidency by Elder A. Miner.

Elder Thos. Ball, Prest. of the Nottingham Conference, is released to return May 25th, he will be succeeded in the Presidency by Elder N. A. Empey.

Elder Louis Howells, Traveling Elder in the Welsh Conference, is released to return same time.

Elder J. R. Young is released from the Bristol to labor in the London conference.

Elder D. McFarlane is released from the Glasgow to labor in the Bristol Conference.

ABSTRACT OF CORRESPONDENCE.

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Prest. N. C. Flygare writes from Copenhagen :—

"I have just arrived April 23, from a ten days' visit to Jutland, where I have been attending Conference. in Aalberg and Aarhus we had a very good time, in those two Conferences 183 have been baptized the last five months, the prospects for the *great* cause in the future are very good in that part of this mission ; I intend to attend Conferences in Norway and Sweden during the month of May, and our Conference in Copenhagen will come off on the 4th and 5th of May. I have heard that the Elders in Finland have been sent out of the country, but have not got the particulars about it yet. We shall probably have about 40 adult emigrants going with the May 25th company, under charge of returning missionaries, S. P. Neve and S. Jensen. To all appearance we shall have a large company of emigrants with the June company."

Elder G. Barber writes from Wymondham, Norwich Conference, April 24:

"We commenced our open-air meetings at Pulham Market last Sunday week, and last Sabbath at Wortwell in Suffolk, we held an open-air meeting in the afternoon, and an evening meeting in the house with open doors, it being too cold outside, at all of which meetings I was ably assisted by the Local Priesthood. We had attentive listeners, and at the close of each meeting distributed a number of tracts, which were eagerly sought after. Elder Ashworth attempted to get the privilege of speaking in a meeting house at Wisbeach on Sunday, but was refused, and afterwards in undertaking to preach in the open air was compelled by the police to leave the Green, they declaring no one had any right to preach there, although there were citizens who said that this was a public right, but perhaps the police, like Judge McKean, had a mission,—somehow they know a Latter-day Saint Elder by the doc rine he preaches, it being exactly like those of the former day Saints. We have some inquiry around, and four candidates for baptism. I regret to say that there is not the disposition on the part of the old members of the Church to emigrate which I should like to see, some of whom I know could go if they were disposed. Such men should never preach gathering to others, and I believe a faithful Saint is sufficiently taught the necessity of gathering by the whisperings of the Holy Spirit."

MINUTES OF A DISTRICT MEETING,

HELD IN THE ASSEMBLY ROOMS, NOTTINGHAM, APRIL 21, 1877.

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10 30 a.m.

Meeting called to order. Choir sang, "The morning breaks," etc.

Prest. Ball then called upon the Presidents of Branches to give in their reports, which was done by brethren from Nottingham, Arnold, Mansfield, Sheepshed, Greasley, Burton-on-Trent, Whitwick, and Eastwood. The brethren said most of the Saints were trying to live their religion ; there had been a general re-baptism throughout the Conference ; there seems to be a clearer realization of the position held, and the necessity for gathering out of this land of wickedness and oppression, so they may enjoy the blessings ; there was also quite a number reported as added to the Church within the last few months.

Prest. Ball followed with a few encouraging remarks.

Prayer by Elder Geo. Shaw.

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2 30 p.m.

Choir sang, "Great God attend," etc.

Prest. Ball called on the Traveling Elders to represent their fields of labor.

Elder N. A. Empey said he had a great desire to know the circumstances of the people ; he had found in his

travels many who were trying to do right and help build up the kingdom of God, there are also those who are very careless; he had baptized eight, and hoped all would work for the kingdom; he exhorted the Saints to faithfulness, and thanked them for the many acts of kindness they had shown towards him.

Elder E W McIntyre said most of the Saints he had visited were united in trying to do good; many had renewed their covenants, and he hoped all would do so as soon as possible; said he would like all the Presidents of Branches to lead out in their neighborhoods, so that a good work may be done. He felt well in his labors, and hoped to be able to counsel and instruct the people by the Spirit of God.

Elder J. W. B. Carter said the Saints in his district were much scattered, but he held meetings as often as circumstances would permit; some few strangers were enquiring after the truth; he was satisfied with his field of labor, and prayed the Lord to bless the people.

Prest. Ball said he had been in the Conference nearly two years, and was satisfied with what had been done; said there were many good Saints whom he had visited as often as he could, but he was not able to get around as he would like, yet he had enjoyed himself, and did not wish to find fault with any, at the same time he had no desire to stay in this country, as he could enjoy himself better in the land of Zion.

The Sacrament was then administered, after which

Elder Geo. Howell said he rejoiced very much in the knowledge of the Gospel; he did not come forth in his own strength, but trusted in the Lord, who had promised to all those who do his will that they shall know of the doctrine; said we might get a little discouraged at times to see the millions there are who reject the message sent to them, but one man with the Lord is more than thousands; there are many good people in the world, still they are without the Gospel, and they speak all manner of evil against the Saints.

Choir sang, "Joy to the world," etc. Prayer by Elder N. A. Empey.

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6 p.m.

Choir sang, "Let rivers take their course," etc. Prayer by Elder Geo. Shaw.

Elder Geo. Howell said the Savior commanded his disciples to go into all the world and preach the Gospel, baptizing the believers, and the signs should follow. Referred to Acts 8th chap. 12th verse, also 19th chap., commencing at the 1st verse, and showed that the world had gone into darkness, then testified that the same Gospel had been restored by an holy angel to Joseph Smith, in fulfillment of Rev. xiv, 6, also that in the mouth of two or three witnesses every word will be established, and they may be found in the Book of Mormon.

Prest. Ball said we had been taught to pray for the kingdom of God; he testified that that kingdom has come, and that the Gospel is being preached, yet the world do not understand it; they carry their Bibles about with them, yet they know but little of what is therein; they are willing to acknowledge that God did walk and talk with his people in ancient times by his servants and Prophets, but they will not believe it possible for him to do so now, therefore they have gone into darkness. Exhorted the Saints to be faithful, for they must work before they can enjoy the fruits of their labors.

Choir sang, "Go ye messengers of glory," etc. Prayer by Prest Ball.

JAS. S. P. BOWLER, Sec.

A VISIT TO THE LEPERS.

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We make the following interesting extracts from a letter written at Wailuken Maui, Sandwich Islands, Feb. 19, 1878, by Elder Henry P. Richards, addressed to his family in this city:

"I left this island at half-past 9 in the evening, and after a pleasant sail of nine hours, under a bright full